Jubilee

Avonbank Presbyterian Church

1848-1898

JUBILEE

OF THE

PRESBYTERIAN CHURCH.....

AVONBANK

TOGETHER WITH THE CELEBRATION
OF THE

...FORTIETH ANNIVERSARY...

OF THE PASTORATE OF

REV. R. HAMILTON, D.D.

...OF AVONBANK AND MOTHERWELL

Rev. Robt. Hamilton, D.D.,
Pastor of Motherwell and Avonbank.

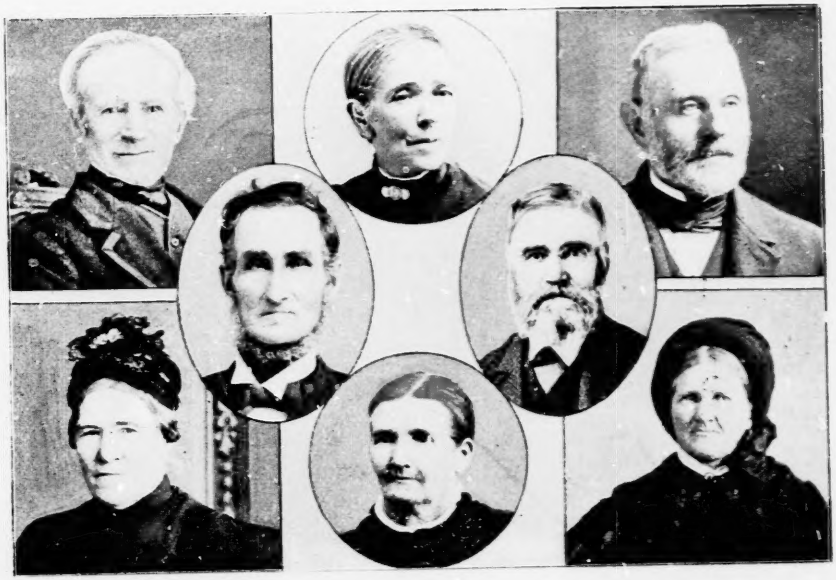
Avonbank Presbyterian Church

EARLY SETTLEMENTS

FEW there are still in the flesh, who, standing on the vantage-ground of aged experience, are permitted to view with undimmed vision the scenes of long ago; to whom the contrast of the past with the present exists as a perfectly defined picture; who, living as they have in two distinct periods, are able to realize as none others can the onward march of time.

How meaningless to us, who now reap the benefits of the labors of our forefathers, are "howling wilderness," "blazed path," and "black salts," but how full of meaning to those who left their homes in Scotland, or later on Dalhousie, and penetrated the wilds of the "Huron Tract!" A hard-toiling, happy, contented people were these who "laid the axe to the root of the tree," and made for themselves a small clearance in which, around blackened stumps, to cast the seed, which by reason of the fertility of the virgin soil brought forth abundant harvest.

The Township of Downie—one of the earliest settled townships in the County of Perth—began to be settled in 1834. By 1839 the population had so increased, that in that year the



JAS. GILLIES,
Organizer of Sabbath School,
Avonbank.

MRS. MCVITTIE,
Communicant in 1858.

WALTER MURRAY,
Communicant in 1858.

JOHN BAIN,
Precentor for 17 years.

DAVID OLIVER, SR.,
Precentor for 20 years.

MRS. WM. MURRAY.
Communicant in 1858.

MRS. JOHN WATSON,
Communicant in 1858.

MRS. WM. RODGER, SR.,
Communicant in 1858.

sum of £9 taxes was collected. Gradually the adjoining Townships of Fullarton and Blanchard were opened up. All concessions were surveyed, and all leading roads were built by the Canada Company, but the settlers themselves surveyed all side lines. Thus it was that Mr. Smith, then Registrar of this district, who lived near the present Black Creek School-house, had surveyed for his own convenience the side line running south from his own place to Little Falls, now known as St. Mary's. It is on this line that Avonbank Church now stands.

The earliest settler of the Presbyterian faith to come to the district was John Murray, of Avonton, who went there in 1841; but the first to settle within the bounds of the present congregation was Adam Oliver, who came in the following year. He and his wife enjoyed the hospitality of John Murray for one week, during which time the logs for their shanty were being prepared and put in place. On its completion, and before those from John Murray's shanty who were assisting left them alone in their new home, the old Scotch custom of naming the farm was observed; the name Burnside was pronounced as a bottle of whiskey was broken.

Mr. Oliver's nearest neighbor at that time was Mr. Murray, who was five miles distant, but within a few months other settlers appeared in the persons of Wm. McVittie, Richard Brown, and Wm. Love. In the years 1843 and '44 this number was added to, those securing land in the district being John and Neil Stevenson, Wm. Rodgers, Jas. Gillies, David Muir, the Elliotts, and Thos. Brooks. Thus a little community was formed that was destined to endure much hardship and many privations, but never persecutions.

Dwelling-houses were often far from one another, so that a visit from a neighbor was a welcome event, bringing cheer to the lonely and help in time of need, especially when a shanty was to be raised, to shelter from the storm, and to protect from the wolves and bears which frequently made visits by night.

ORGANIZATION AND GROWTH

In all their loneliness and exclusion, it was no little thing to these pioneers that they were deprived of the gospel privileges they had enjoyed in the home land, and the advent of the first messenger of peace was hailed with joy.

In the summer of 1843, services were held for the first time at the Woods homestead, north of Avonton, by the Rev. Mr. Allan. On that occasion, the eldest children of Mr. and Mrs. Adam Oliver and of Mr. and Mrs. Neil Stevenson were baptized.

In the fall of 1844, services were held on the Kennedy farm, on the Thames River, by a Methodist minister. Mr. Jas. Gillies, who for many years was an active and honored member of Avonbank Church, in 1844 organized a Sabbath School, conducting it in his own shanty until it outgrew the building, after which it met in the larger shanty of Thos Brooks

At the suggestion of one of their number these early settlers met in one or other of the shanties, where they raised their voices in songs of praise, prayed to the God of their fathers, and read sermons composed by such men as Boston by the waters of Ettrick. Valuable as many felt these opportunities to be, this state of things did not fully satisfy, so they consulted

together and resolved to make application to the U. P. Presbytery of London, composed of such pioneers as Rev. Messrs. Proudfoot, Skinner and Mackenzie. A petition was prepared and signed by 104 persons in Downie, Blanchard, Fullarton and Nissouri, praying the Presbytery to organize a congregation under the oversight of the Presbytery. In response to this request, the Presbytery which met at English Settlement on October 14, 1844, appointed Rev. Jas. Skinner and Jas. Frazer to visit Blanchard, and examine those of the petitioners not already members of the Secession as to their qualifications for membership, and to get from them an accession to the principles of the Secession Church. These two gentlemen held meetings with the people on December 31, 1844, the community assembling in the shanty of Jas. Muir, where they listened to the words of life from the lips of Rev. Jas. Skinner. On February 4, 1845, this committee reported to the Presbytery met in London, so favorably, that the request of the petitioners was granted, and the new congregation was organized. At this meeting Rev. A MacKenzie was appointed to preach to the new congregation and to preside at the election of elders. At London, April 30, Mr. MacKenzie reported that he had preached at Blanchard, four miles east of St. Mary's, on the forenoon of February 24, and at St. Mary's in the afternoon. On the following day four elders were elected at St. Mary's, viz.: Wm. McGregor, Jas. Muir, Duncan McVannel and Jas. Swan. On July 16, 1845, Mr. Skinner reported that he had preached in Blanchard and had ordained four elders. He was then appointed to dispense the Lord's Supper in Blanchard, on August 10, 1845. It was not, however, until 1847 that the

first communion service was held in Downie. It was then dispensed by Rev. Mr. Skinner in Adam Oliver's log barn. Faithfully did Mr. Skinner labor in the new field, preaching once a month for about two years. Often under great difficulties and at great peril to his life, as he journeyed on horseback through trackless forests and across flooded streams, he was able to keep his appointments. His work was a labor of love for the Master whose he was and whom he served, and the people were grateful to him under God for his work amongst them

In these days, the occasional visits of such ministers as Rev. Messrs. Skinner and Proudfoot were looked forward to with especial joy, for not only did they furnish the discourse on Sunday, but they were bearers of all the news from the outside world.

During Mr. Skinner's time, many interesting and amusing events took place which tended to break the monotony of the settler's existence and keep him in touch with the external world. It is related that on one occasion when service was being held in Jas. Muir's shanty, and when Rev. Mr. Skinner was speaking with great warmth, urging upon the people their duty in regard to calling a minister, one listener chanced to glance out of one of the primitive windows, spying Mr. John McIntyre and family of Dalhousie, who were passing Instantly the alarm was given, and the whole congregation, with the exception of two families unacquainted with the McIntyres, rushed from the building to extend a greeting to the new arrivals.

The Downie portion of the congregation embraced at first the district west to the Mitchell Road, east beyond St. Paul's,

south to Otter Creek and north half a mile beyond Avonton.

The site on which the first Church—a log one—was built was granted by the Canada Land Company, and embraced the ground occupied by the graveyard. Willing hands soon prepared the logs and by means of a "bee" they were soon in position. The "corner" men as far as can be learned were: Wm. Muir, Henry Parker, Jas. and Robert Roger.

Log Church, Built 1847.

During the greater part of 1847 it stood without a roof, funds not being then obtainable for the purchase of shingles.

Many features of this primitive structure were interesting. A stove pipe performed the function of a chimney. The seats for many a day were unplaned planks set on blocks. The collection was put in a plate set on a block standing at the door, beside which stood the caretaker, Thos. Brooks, and usually another. The old "box" pulpit had erected behind it a sounding board, considered by the congregation a fine piece of work, the handiwork of Mr. John Bain, who for many years acted as precentor of the congregation. His raising the tune by the aid of a tuning fork is one of the memories of those who then young, now far advanced towards three score years

and ten, might relate to the present generation some of the sayings of another "Drumtochty Kirkyaird."

The community's history records how the more daring and agile of the youths converted the top log of the Church into a play-ground, and gave thereon many exhibitions of athletic skill.

The custom then was for the men to sit on one side of the church, whilst the women sat on the other, but all appeared in plain home-spun garments, the argument of "nothing to wear" carrying no weight whatever in those early times.

In 1852 what was known as the "great wind fall" swept across the country, wrecking the roof of the Church. A few days afterwards the congregation was summoned together, put together the remains of the wreck, and laid it flat on the walls, where it remained for some time to the discomfort of those who worshipped within.

On the 8th of June, 1847, at a meeting of the Presbytery, a petition was presented by Jas. Muir and Wm. McGregor praying that a moderation to a call be appointed in the congregations of Blanchard, Downie and Fullarton. This petition was granted, and Mr. McKenzie was appointed to dispense the Lord's Supper on the 20th of June, and to moderate in Blanchard on the 21st, and in Downie on the 22nd. Messrs. Proudfoot and Skinner were appointed to sustain the call if they should see cause, and to fix the date of induction. On July 14, 1847, this committee reported that they had sustained the call to Rev. Chas. Fletcher. This call Mr. Fletcher declined, accepting in preference the call to Goderich. In September of the same year Mr. Skinner moderated in another call, in

this case addressed to Mr. Alex. Henderson, probationer. This call was signed by 65 members and 73 adherents, and the stipend promised was £75 per annum. This call was also declined.

In March, 1848, a third moderation took place, and early in April a unanimous call was presented in favor of Mr. John Proudfoot. The Presbytery met in Hamilton on the 10th of June, when Mr. Proudfoot declared his acceptance of the call, and his ordination was appointed to take place on July 16th, 1848, at Blanchard.

It is told of Mr. Proudfoot that on the day he came to his new charge, he and the friend who accompanied him lost themselves in the thick woods. A thunderstorm came up, and they took shelter beside a log pile, where they were compelled to pass the night.

The first communion after the induction was observed in Mr. Jas. Muir's barn on the site of the present cheese factory. As the chinks had not been filled in, quilts were hung to keep out the draught, the prettiest being hung behind the minister.

Simple-hearted, and earnestly searching after the truth, these worshippers allowed nothing to interfere with their attendance at public worship on the Sabbath. What an inspiration to the pastor to witness his flock gathering together on a Sabbath morning, many of them coming long distances through the lonely woods, clad, maybe, in the rudest attire, often barefooted, and the male element in shirt sleeves! One illustration of this Christian zeal will exemplify the general spirit that pervaded the settlement. On the occasion of the

first communion, a lady, now residing near St. Marys, walked with her husband and several lady friends, all barefooted, over five miles to the meeting.

The wine used on the same occasion was procured by two young men, Wm. McGregor and John Weir, of Blanchard, who walked barefooted the entire distance to London—about 30 miles—to obtain it.

Rude were their surroundings, but, prompted by warm hearts, they gave freely of their best to God's servant. It may not always have been in coin of the realm that their first pastor was paid, for the ways of raising money were limited to such works as the making of black salts, and harvesting in Dumfries, but equally appreciated were the donations of hay and oats, or other products of the soil.

After a period of active and faithful service, extending over four years, Mr. Proudfoot withdrew from his charge, being called to succeed his father in London.

Happily the vacancy of the charge was brief. On October 7th, 1852, Mr. Caven, who some years afterwards became the well-known Principal of Knox College, was ordained as pastor of Downie and St. Marys. For four years he continued the efficient pastor of a united people, but St. Marys having grown stronger, became desirous of having the undivided services of Mr. Caven, and on July 2nd a petition signed by 56 names was presented to Presbytery asking that they be separated from Downie. Both congregations were cited to appear before Presbytery which met at London on August 13th, 1856, but, Downie not appearing, it was regarded to be agreeable to the separation, and so the connection between St. Marys and

Downie was dissolved, and Mr. Caven decided to remain with St Marys. At Toronto, June 4th, 1857, where Presbytery met, a petition was presented signed by 35 members of Downie congregation residing in Fullarton, praying to be erected into a separate congregation, to have an equal share with Downie, and to contribute an equal amount of salary. This petition was granted. Downie and Fullarton then applied for a moderation, and Mr Caven was appointed to moderate in Downie on June 23rd, and Mr. Fotheringham in Fullarton on the same day. On July 1st a call to Mr. J. M. King was presented to Presbytery by Fullarton and Downie. This call was sustained, but declined by Mr. King. Again, at Westminster on January 28th, 1858, a petition for moderation was presented from Downie and Fullarton. Rev. Messrs. Proudfoot and Caven were appointed to moderate in Downie on February 23rd, and in Fullarton on the same day. The Presbytery met at London, April 7th. A call from Downie and Fullarton was presented, being in favor of Mr. R. Hamilton, the stipend promised being $500. This call was sustained and trials for ordination were prescribed. When the Presbytery met in Hamilton in June, Mr. Hamilton appeared before it. His trials for ordination were sustained and his ordination appointed to take place in Downie on June 30th, 1858.

The Presbytery of London met in Downie Church on June 30th, for the ordination and induction of Mr. R. Hamilton. Mr. Walker, of Chatham, preached ; Mr. Caven addressed the minister, and Mr. Skinner the people. In the evening a social meeting was held in the church on the Mitchell Road ; Mr. Caven was in the chair, and addresses were delivered by Rev.

Mr. Stevenson, of Stratford; Rev. R. Hall, Nissouri; Rev. Mr. Skinner, and the newly inducted pastor. The tickets for admission to this meeting read, "United Presbyterian Church Soiree, Fullarton, Mitchell Road."

Incidental with this Soiree was the furnishing of the music by the Presbyterian church choir, of St. Marys, of which Mr. Robt. Flaws, now of Toronto, was a member. The ladies of this organization were conveyed to and from St. Marys in a two-seated buggy (owned by Mr. Angus McIntyre), the only vehicle of its kind in the whole district, and the gen lemen accommodated themselves as best they could to the comforts of a farm wagon.

Thus began a pastorate which has continued uninterrupted through the long period of forty years.

About 1860 the log church was found to be inadequate to the needs of Avonbank congregation, so was replaced by a brick structure in which the people worshipped for some thirty years. Its interior arrangement will not easily be forgotten so different was it from that of the ordinary church. When removing from the old to the new, they took with them their faithful caretaker, Thos. Brooks, who for more than thirty years gratuitously cared for the building, even supplying the firewood ready for use.

In 1890 this structure was torn down and on its site was erected the present handsome edifice which meets so well the requirements of the congregation. This church, built at a cost of $4000, enjoys with its sister church the proud position of being entirely free from debt.

The committee who had in charge its construction were:

Thos. Steele, Jr., Neil Stevenson, John Hotson, John Mc Vittie, A. Moses.

AVONBANK CHURCH, ERECTED 1890.

The sister congregation of Motherwell has also accomplished much in church-building. In 1858 the first church on the Mitchell Road was completed It was a frame structure and considered a good one at that time. About 1863 it was considerably enlarged and thereafter continued to be the worshipping place of the congregation until 1882. The congregation having greatly extended, it was felt that circumstances demanded the erection of a more suitable building, and so the old white frame structure gave way to the present edifice, erected at a cost of $6000, the entire sum being raised in less than three years.

The members of the Building Committee were: A. Mc

Fadyen, A. M. Driver, Chas. Baird, Geo. Urquhart, J. McCullough

MOTHERWELL CHURCH, ERECTED 1882.

CHURCH ORGANIZATIONS.

The uniform harmony and sympathy that has existed between pastor and people, and the successful prosecution of the cause, may be very largely attributed to the efficient way in which each organization in connection with the church has been conducted, their united efforts tending towards the peace and prosperity of the congregations. Of these organizations the Eldership bears perhaps the greatest responsibility, and many true and noble men have loyally upheld the hands of

their several pastors in dispensing to the flock the Bread of Life.

Since 1845 the following have been the members of Session in Avonbank congregation:

*Wm. McGregor and *Jas. Muir, ordained in 1845 by Dr. Proudfoot.

*Wm. Hay and *John Thompson, ordained in 1849 by Dr. Caven.

*Adam Oliver and David Oliver, Sr., ordained in 1858 by Dr. Hamilton.

John Gibson and *Jas Gillies, ordained in 1864 by Dr. Hamilton.

John I Brown, inducted in 1871 by Dr. Hamilton.

R. Bell, A. S. McGregor and Jas. Parker, ordained in 1870 by Dr. Hamilton.

A. Grant, J. Mountain, J. Oliver, N. Stevenson, ordained in 1892 by Dr. Hamilton.

Those who have been ordained to the Eldership in the Fullarton now Motherwell—congregation are:

*John Caven (inducted only), Robt. Bain, *Jas. Brown, sr., and *Jas. Watson, ordained in 1858.

J. Bain, sr., Chas. Baird, sr., Wm. Laing, Geo. Laurie, *Robt Mackie, ordained in 1868.

Jno. Laing, Jno Stephen, Wm. Sterritt, ordained in 1882.

R. Brown, H. Russell, J. Thompson, Geo. Young, Geo Urquhart, ordained in 1892.

*Deceased

MEMBERS OF SESSION—AVONBANK.

JOHN OLIVER. JOS. MOUNTAIN, Session Clerk. NEIL STEVENSON.

ALMA GRANT. DAVID OLIVER, Sr. ROBERT BELL.

SABBATH SCHOOL

Reference has already been made to the establishment of the Sabbath School in Avonbank, by Mr. Jas. Gillies, and to its development under his fostering care through many years. In course of time it was held in the regular house of worship, where it grew in numbers and in the accomplishment of good under the guidance of A. S. McGregor, John Gibson and Robert Bell. Amongst those who have been engaged in imparting the Truth to the young are David Oliver, sr., Wm. Rodger, sr., and Thos. Steele, sr.

The present officers of the school are: Superintendent, Jos. Mountain; Librarian, Adam Oliver; Teachers, John Oliver, Nellie Tier, Annie McIntosh and Jessie Ferguson.

For many years a Bible Class, conducted by the Pastor, has been held simultaneously with the Sabbath School.

The first Sabbath School in the Fullarton congregation was organized by John Caven, Jas. Brown, Robert Bain, Joseph Voy and John Bain, sr., and conducted in the old log school house on the west bank of the Thames River, near to Brown's Bridge. During its period of existence, its superintendents have been Wm. Laing, who resigned his position in 1880 on his removal from the congregation, and Chas. Baird, who has ever since filled the office with the greatest faithfulness.

This school too has had many devoted teachers, but special reference should be made to the services of the late Mrs. Hamilton, who, in season and out of season, faithfully performed the duties of teacher until her demise in 1894. The present officers of the school are: Superintendent, Charles Baird sr.: Librarian, Robert McIntosh, jr.; Teachers, John

Laing, George Young, Nettie Laing, Jessie Hamilton, Jennie Sterritt.

A Bible Class, of which Mr. Wm. Sterritt is the most assiduous and efficient teacher, meets in conjunction with the Sabbath School.

The Sabbath Schools of both congregations have always contributed liberally to the schemes of the church, especial encouragement being given to the maintenance of mission work. For many years Motherwell Sabbath School has supported a boy at Point Aux Trembles School. Avonbank also has annually contributed towards the same purpose.

W.F.M.S.

The Women's Foreign Missionary Society was organized in April, 1884, in Motherwell, and in June of the same year in Avonbank by Mrs. McLaren, of Toronto, and the late Mrs. Gordon, of Harrington. The President of this and of the sister Society in Motherwell for many years was Mrs. Hamilton who, until her death in 1894, worked unremittingly for the good of the societies and left an abiding influence for mission work. The membership of the Society has increased from 12 in 1884 to 26 in 1898.

MRS. HAMILTON.

The officers of this Society at its inception were: President, Mrs. Hamilton; Treasurer, Miss J. Rodger; Secretary, Miss Grace Oliver.

The present officers are: President, Mrs. Alexander Watson; Treasurer, Miss M. Gillies; Secretary, Miss Bella Oliver.

The contributions given for missions by this Society amount to $673.

A Mission Band was organized in Avonbank in August, 1896. Its first President was Miss Kate Ferguson, and the present one Miss M. Hamilton.

The membership of the Motherwell Society has grown from 10 at its organization, to 25 in 1898

The first officers of this Society were: President, Mrs. Hamilton; Treasurer, Miss J. Baird; Secretary, Miss M. A. McIntyre.

The present officers are: President, Mrs. Joseph McIntyre; Treasurer, Mrs. R. Roger; Secretary, Miss J. Baird.

During the years of its existence this Society has contributed $838 to missions.

In addition to the sums mentioned, much has been done by both societies in furnishing clothing and money for the North-west Indian Fund.

SONG SERVICE

In the early days congregational singing recognized as its only leader the precentor, who, taking his stand under the "box" pulpit, determined with his tuning-fork the proper pitch, and then broke forth into plaintive "Martyrdom" or "Arnold," or rousing "Sheffield," or "Duke Street," the seated congregation joining heartily in the praise. The transition period came, however, and the precentor has been supplanted by the organ and choir, which each Sabbath lead the congregations in their song service.

When the congregation was organized in 1848, Mr. D. Reid conducted the singing, but was succeeded in the same year by Mr. John Bain, who remained faithfully at his post for ten years at Avonbank, and seven additional years at Fullarton; his brother, Mr. Robert Bain, during a portion of that period leading the singing in the Sunday School. After their retirement, Mr. John McNeil filled the post, being succeeded by Mr. David Oliver, sr., who for a period of nearly 20 years and until the introduction of the organ, acted as precentor in the Fullarton Church, and, in addition, for some time gave his services to the Sunday School.

Those who have acted as precentors in one or other of the congregations are: D. Reid, J. Bain, David Oliver, sr., J. McNeil, T. Robinson, P. Taylor, W. Gillies, and C. Taylor.

The organists since 1890 have been Mrs. Houston, Mrs. J.

MISS BESSIE BAIN, Organist at Motherwell. MISS NELLIE ANDERSON, Organist at Avonbank.

Bell, Miss N. Thompson and Miss N. Anderson in Avonbank, and Miss Bessie Bain in Motherwell.

Y.P.S.C.E.

The Y.P.S.C.E. was organized in both congregations in 1890. This organization has been and still is a means of promoting a healthful state in the minds and hearts of the young people in the neighborhood.

The officers for the Avonbank Society for 1898 are: President, T. Steele; Vice-President, Jessie Ferguson, Rec.-Secretary, J. Mountain; Treasurer, Mrs. B. Armstrong; Cor.-Secretary, J. Ferguson.

The officers for the Motherwell Society for 1898 are: President, W. H. Parker; Vice-President, S. Butter; Rec.-Secretary, S. Standeven; Treasurer, G. Thompson; Cor.-Secretary, J. Baird.

MINSTERS OF THE CHURCH

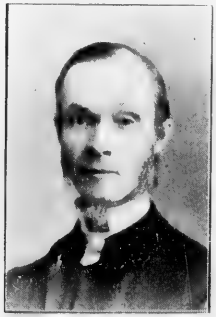
Rev. J. J. A. Proudfoot, D.D., son of Rev. Wm. Proudfoot, was born at Petrodie, Perthshire, Scotland. He came to this country in 1832, his father having been designated as missionary to Canada by the United Secession Church. Within a short time of his arrival the father accepted a call to London, where his son received his education for the ministry. The latter accepted the call to Downie and Blanchard in 1848, where he went in and out amongst the people with the greatest zeal, winning for himself the highest esteem of both young and old.

Rev. J. J. A Proudfoot, D.D.

In 1852 he resigned this charge to accept the pastorate of

his father's church in London. Here he labored for many years. During his pastorate he was appointed Lecturer of Homiletics and Pastoral Theology in Knox College, Toronto, which position he still holds.

Rev. Wm. Caven, D.D., LL.D., was born in Wigtonshire, Scotland. His father emigrated to Canada with his family in 1847, and for some time took up his residence at Ayr, removing to the Township of Fullarton in 1855. The subject of this brief sketch received his education for the ministry, as did Dr. Proudfoot, at London, Ont. He was called to Downie and St. Mary's in 1852, and at the time of separation of these two congregations in 1856 he continued pastor at St. Mary's. There he remained until 1866, when he was appointed Professor in Knox College, Toronto. In 1873 he was appointed to the honored position of Principal of that institution, which, by his clear perception, judiciousness, and earnest devotion to the Church, has attained a position of eminence in the Canadian Church.



REV. WM. CAVEN, D.D.

This sketch would not be complete without reference to Dr. Caven's parentage. His father, John Caven, who died in 1880, was one of the foremost promoters of the cause in Fullarton, and for many years acceptably filled the responsible position of Elder and Session Clerk. His mother, now in her 95th year, who lives at Motherwell, is a woman of sterling worth, and strong Christian faith.

Rev. Robt. Hamilton, D.D., the present pastor, was born in

Stirlingshire, Scotland, and received his education at Glasgow University, his Professors being Ramsey, Fleming, Lushington, Fairbairn and Lord Kelvin. His education for the ministry was completed at U. P. Divinity Hall, Edinburgh, his Professors in that institution being Dr. John Brown, Dr. Harper, Dr. Eadie, Dr. McMichael and Dr. Lindsay. In Oct., 1857, he landed in Canada, having been sent here under the direction of the Mission Board. In a few months he was called to Tecumseh, also to Lindsay and Verulam, both of which were declined.

On April 7th, 1858, he was called to Downie and Fullarton and about the same time to Nissouri. He accepted the former call and was ordained into his present pastorate on June 30, 1858.

Dr. Hamilton's long guidance over his flock has been marked by conscientious discharge of duty and earnest desire for the spiritual upbuilding of his people.

MESSAGES FROM THE CONGREGATIONS' PASTORS

LONDON, July 20, 1898.

There are several interesting things relating to many of the members residing in Downie and Fullarton that deserve to be recorded. It is especially to these persons that the writer confines his remarks.

They did not come from adjacent townships, but from the eastern part of Ontario, from Dalhousie in the County of Lanark, and at a more remote period from Lanark in Scotland. It was about the second decade of the century when British trade was exceedingly depressed, after Bonaparte's war, and

when the little work to be done was diminished by machinery, that these early settlers came out to Lanark under the auspices of the Earl of Dalhousie. But the country where they settled was rough, broken, rocky and unproductive. The rock was horizontal, flat, and only a few inches under the surface of the ground, and liable to be burned off in a dry season. Hence they were compelled to seek means of subsistence by making potash, by working for farmers more favourably situated in the summer, and by lumbering on the Ottawa River in winter. There were very great difficulties and hardships; but they developed strength of character and tenacity of purpose in the people, made them splendid axe-men, and led them to sympathize with and help one another. Affinity, contracted very naturally by the young people, still further consolidated the community. Those who had a taste for reading, had the means of its gratification furnished by the valuable library sent out by the Earl of Dalhousie. They also enjoyed church privileges. When such persons removed to the beautiful country which they now possess, with its salubrious climate and fertile soil, opportunely opened up for settlement by the Canada Company, they were bound to succeed. No one can tell how much they will be able to do for the cause of Christ, who has loaded them with benefits, both temporal and spiritual. One thing was still lacking in their new home—the stated preaching of the gospel. With their neighbors in Blanchard, they united in calling the Rev. Mr. Fletcher to be their pastor, but he preferred a call to Goderich. Then they called Mr. Alexander Henderson, a preacher from Scotland, but he too declined the call, returning to Scotland. Further,

they called Mr. John J. A. Proudfoot, probationer, the first graduate of our own Theological Seminary. He very thankfully accepted the call to a sphere of labour so extensive and hopeful. On the 19th of July he was ordained in St. Mary's, and inducted into the pastorate of a congregation extending over Blanchard, Downie, Fullarton and Nissouri. At that date the congregation was fully organized and its history commenced. Of the seven ministers who took part in the ordination not one now remains. The public services assigned to the pastor were preaching in Downie and St. Mary's every Sabbath. To these he added teaching a Bible Class in St. Mary's. All other labours were left to his own judgment and strength. After becoming acquainted with the whole field and the wants of the people he formed stations in which week-day services were held. First, at Mr. Brown's School-house in Fullarton; second, at Flat Creek; third, at Thames Road, Hibbert; fourth, occasional services in Nissouri and other places. The work was easily overtaken by devoting one half of the week to missionary and pastoral labour, and the other half to diligent study. The work was pleasant, because the people were kind, and they had a thirst for the word of God that could not be quenched.

Sincerely yours,

J. J. A. PROUDFOOT.

TORONTO, August, 1898.

I was ordained to the ministry and inducted into the congregations of St. Mary's and Downie on the 7th of October, 1852. The Rev. Dr. Proudfoot, who had been pastor of these

congregations from July of 1848, was translated to London as successor to his father in 1851.

The congregation of Downie (now Avonbank) worshipped in a log church which was surrounded by unbroken forest, and was almost on the exact site of the present handsome edifice. The congregation was neither large nor wealthy, but unity and kindness prevailed among its members and families. The elders, Messrs. Muir, Bain and Thompson, were excellent men, careful of the flock, and in all ways helpful to the young minister. They gladly gave day after day to accompany me in my first visitation and introduce me to the members and adherents of the congregation. The people showed all sympathy with their minister; were faithful in attendance upon public worship and listened eagerly to the preaching of the Word. When I paid pastoral visits, parents and children were, as a rule, present to receive me, and I was thus encouraged in a department of work which is sometimes, by indifference on the part of families, rendered difficult to discharge.

The roads leading to the church were not what they now are. A part of the road to Motherwell lay through swamp, and in the rainy season the "corduroy" was not seldom afloat. The bridge over the Avon near Mr. D. Muir's was swept away by flood, and for some months the people in going to church, crossed the stream on a large tree which was felled so as to provide a temporary bridge. The roof of the church was not impervious to snow, which the preacher required sometimes to blow off the page while reading the Scriptures. A stormy night entirely removed this roof, which was soon replaced by a better one. It is pleasant, after many years, to recall these

incidents of early settlement, and early church life and organization. For any difficulties of the period there was ample compensation in the hospitality and mutual helpfulness which everywhere prevailed; nor was the real work of the church seriously hindered by the conditions under which it was carried on.

In 1856, the congregation of St. Mary's was separated from that of Downie, and I ceased to be minister of the latter. But from time to time I was permitted, whilst I remained in St Mary's, to revisit my old flock, which was always to me a real gratification.

In 1858, the Rev. Dr. Hamilton became minister of Downie and Fullarton, and entered upon a pastorate which the Master has greatly honored, and which has been extended to the lengthened period of forty years.

I counted it among the advantages and pleasures of my life that, until I was called to leave St. Mary's in 1866, I had quite frequently opportunities of associating with Dr. Hamilton and my old flock in Downie.

May the Lord abundantly prosper His work in the united charges of Avonbank and Motherwell, and add to the church many who shall be saved. May all good seed that has been sown by the present and previous pastors be found in that day to have yielded fruit unto eternal life. The celebration of the Jubilee of the congregation and of the fortieth year of Dr. Hamilton's ministry was an occasion of exceeding interest. Everything was well planned and carried out. Gratitude and hopefulness were, as was evident, united in the hearts of pastor and people.

Sincerely yours,

WM. CAVEN

MOTHERWELL, July, 1898.

I desire to unite with the congregation in celebrating its fiftieth year, and comply with the request to record some reminiscences of the early days of my pastorate.

In the last week of 1857 I reached St. Mary's by stage on Saturday night, and was hospitably entertained by Dr. and Mrs. Caven. I learned that Downie church, where I was appointed to preach, was six miles distant, and that the only means of getting there was by walking. In the morning I set out at a very early hour in order to reach my destination in time for public service. Six inches of snow covered the ground, which made walking toilsome, but the place of meeting was reached in good time. I found on my arrival a few around the stove, in which Thos. Brooks, then caretaker, had kindled a fire, and these I readily joined in the hope of getting my feet made more comfortable.

At the appointed hour the service was begun, twenty being present. At the close, Mr. John Bain kindly asked me to take a seat with him in his cutter that he might take me to the place of meeting in Fullarton. Here about forty persons were assembled. At the close of this service it was intimated that I would preach on Friday, Jan. 1st, 1858. Mr. Jas. Brown, sr., then invited me to wait in his house over night, an invitation which I gladly accepted. On Monday some families in Downie were visited, and that night I was entertained at the house of Mr. Jno. Thompson, now deceased. The following night I addressed a large gathering there. On Wednesday I addressed about forty persons who had met according to appointment in the log School-house, Brown's Bridge. At the close of this

meeting Mr. Jno. Caven courteously invited me to lodge with him that night. During the rest of my stay I was hospitably entertained in his house.

I then passed on to the next appointment in Nissouri. Within a few weeks invitations came to me from Tecumseh, Lindsay, Nissouri and Downie. The claims of Downie and Fullarton seemed so great that I was led to accept the call to those charges. Subsequent events have not led me to regret that decision.

During this pastorate of forty years I have had many opportunities of usefulness, and much encouragement from many friends who have helped by their example and efforts in many ways, especially in the Bible Classes, Sabbath Schools and Prayer meetings. Their names are too numerous to be placed on record in this short notice.

There have been discouragements such as are common to all who seek to persuade men to accept Christ as their Saviour and Master.

Many have been the changes in forty years. Into almost every home the messenger of death has come and snatched away dear ones. When I came here in 1858 there were only five graves in Avonbank cemetery: the number now I know not.

Of our future on earth, ignorance forbids us to speak, but we may confidently trust Him who has been so kind to us in the past. This promise abides: "I will never leave thee nor forsake thee," and in due time He will grant us a place in the mansions the Saviour has gone to prepare.

Yours sincerely, R. HAMILTON.

MEMBERS OF SESSION- MOTHERWELL.

HUGH RUSSELL. R. J. BROWN. GEO. YOUNG.
Session Clerk.

CHAS. BAIRD, SR. JOHN STEPHEN. JOHN BAIN. WM. STEWART.

JOHN LAING. JOHN THOMPSON. GEO. URQUHART.

JUBILEE CELEBRATION

July 3rd and 4th, 1898, will ever remain as red letter days in the history of Avonbank and Motherwell Presbyterian congregations.

On those days was conjointly celebrated the semi-centennial of the formation of Avonbank congregation under the pastoral charge of Dr. Proudfoot, and the fortieth anniversary of the pastorate of Dr. Hamilton. The religious services on Sabbath, July 3rd, were very largely attended, the churches at both charges being crowded to the doors.

The order of the services was as follows:

Avonbank Church—10.30 a.m. Services conducted by REV. PRINCIPAL CAVEN, D.D., LL.D.

Praise—Ps. 100, 91; Hymns 10, 197.

Scriptural Readings—Ps. 84; Hebrews, chap. 12.

Text—Ps. 26, v. 8: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

Avonbank Church—2.30 p.m. Services conducted by REV. JOHN PROUDFOOT, D.D.

Praise—Ps. 89, 90; Hymns 35, 39.

Scriptural Reading—Ps. 147.

Text—Ps. 147, v. 2: "The Lord doth build up Jerusalem."

Motherwell Church—7.00 p.m. Services conducted by REV. J. A. TURNBULL, B.A., LL.B.

Praise—Ps. 100, 95, 102; Hymns 50, 54.

Scriptural Reading—Ps. 91.

Text—Luke 11, v. 13: "If ye then, being evil, know how to give good gifts unto your children, how much more shall

your heavenly Father give the Holy Spirit to them that ask Him?"

On Monday, July 4th, Stratford Presbytery did honor to the occasion and to the pastor by meeting at Avonbank Church, only two of the members being absent, and they unavoidably. The celebration in the afternoon took the form of a picnic held in Mr. Mountain's grove on the bank of the river Avon. A very large gathering was in attendance to enjoy the hospitality of the congregations, and to listen to the programme of speeches and music.

Addresses of a reminiscent and congratulatory character were delivered by the former pastors, Drs. Proudfoot and Caven, by Rev. Messrs. Grant and Graham, representatives of Stratford Presbytery, also by Rev. Messrs. Henderson, of St. Mary's; Dr. Torrance, of Guelph; Thompson, of Ayr; Turnbull, of Toronto; Clark, of London; Sawers, of Westminster; Prof. Robinson, late of Knox College; Mr. A. S. McGregor, of London, and the pastor. Music was provided by the combined choirs, and by Mr. Taylor, violinist, Kirkton.

In the evening an adjournment was made from the picnic grounds to Avonbank Church, where a successful programme was carried out under the chairmanship of Dr. Steele. An overflow meeting, held in the Temperance Hall, was presided over by Rev. Jas. Hamilton. Speeches were delivered by Rev. Messrs Sawers, Scott and Thompson, and by Prof. Robinson. Music was furnished by Miss Drake, soloist, of New York, Mr. Taylor, violinist, and others.

At a convenient stage in the proceedings, Dr. Hamilton was called to the front of the platform and presented with an

address and a purse of $100, Miss Janet Baird making the presentation, Mr. Wm. Brown, teacher, Motherwell, reading the address. The address was as follows:

The Rev. R. Hamilton, D.D., Pastor of Avonbank and Motherwell, on the occasion of the celebration at Avonbank of the fortieth anniversary of his induction to the sister congregations of Avonbank and Motherwell:

Reverend and Dear Sir,—We cannot allow this semi-centennial anniversary to pass without taking advantage of such a favorable season to give expression to our esteem for you, and to recognize, although inadequately it must necessarily be, in some way, your many valued services during the long period of your labors in our midst as pastor.

Forty years ago, sir, you were inducted into the sister charges of Avonbank and Motherwell. Charges at that time numerically small, but rich in the possibilities of the future. These possibilities, under your faithful pastorate, have been realized. From practically an infant church, fostered by your ministering care, under the Divine Mastership, it has been your privilege to promote and witness its growth to the proud position which she occupies to-day. Looking over her history, a history which you have called into existence, and therefore one with which you are closely identified, we find that under the spiritual nurture and training received by the teachings and ordinances established within her walls, that the seed sown has been productive of much fruit, for not alone has the church been content with the reception and assimilation of immortal truths, but has sent forth on that noblest of missions young men to the rescue of a perishing humanity. To us, as a church,

this is a source of sincere thankfulness. To you, sir, it must be indeed gratifying to witness thus the fruits of your labors in spiritual things. Coming here in early manhood from the old land, you brought to the work in this new country, in addition to a physical activity and resolute determination (born it may be rather of devotion to a noble purpose than to bodily strength), the energy and aid of a consecrated zeal and vigorous and well-trained intellect, and to say that by diligent use of all these gifts you have steadfastly continued during these years to carry out the purpose which you had before you then, the dissemination of Christian truth and principles, is perhaps the best possible compliment which we could pay. "It is required that a man be found faithful," and to-day we bear most willing testimony to your faithfulness in the discharge of the varied duties that pertain to the office of the Christian ministry. In addition to direct dealing with us as a people, and as individuals, you have been ever active in support of every good cause that has commended itself to you. Temperance, education, and the Bible Society have had in you a warm friend and sympathizer. Committee work, whether of Presbytery, Synod, or Assembly, has always had a liberal share of your attention, while the Home and Foreign Missions have been themes of absorbing interest and earnest prayer. In these, as in every good work, you have been ably seconded and efficiently aided by the late Mrs. Hamilton, whose memory to-day we most affectionately cherish, and whose abundant labors on our behalf we gratefully acknowledge. In view of these things, and of the many privileges and abundant favors we enjoy from the hand of that God in declaring whose will to

us you have spent so much of your life, we now present to you this purse, hoping that, though but a slight token of our regard, it may be received by you, as it is given, with the utmost good feeling, and with the hope that many years of usefulness are yet in store for you, and that when the final call shall come, as it awaits us all, when summoned to cease from earthly labors, there may be with you no "sadness of farewell," but a joyful entrance into the everlasting inheritance, and a glad reunion with friends whom you "have loved long since, but lost awhile."

Signed on behalf of the congregations of Avonbank and Motherwell,

GEO. YOUNG,
WM BROWN.

In reply Dr. Hamilton feelingly expressed his gratitude to the congregations for the expression of good-will and affection, and in a few appropriate remarks told how, under the guidance of God, he had been led into the ministry, and had ever sought the welfare of the souls of those amongst whom he had labored for the past forty years.

After the audience had joined in singing "Shall we Meet Beyond the River" Prof Robinson closed the meeting by pronouncing the benediction.

The Committee of Management, who worked so harmoniously and so untiringly for the success of the Jubilee celebration consisted of Thos. Steele, jr., Chairman; J. McIntyre, Sec. Treas.; Misses M. Gillies, G. Oliver, A. Bell, B. Oliver, Messrs. J. Mountain, A. Grant, C. Taylor, R. McIntosh, R. Roger, A. Watson, R. J. Brown, J. Nairn, Jno. McIntyre, N. Bain.

JUBILEE COMMITTEE.

CHAS. TAYLOR. NEIL BAIN. JOHN McINTYRE. ROBT. ROGER. WM. BROWN.
JOS. McINTYRE. MARY GILLIES. JOS. MOUNTAIN. GRACE OLIVER. R. McINTOSH. ALMA GRANT.
Sec.-Treas.
JAMES NAIRN. AGGIE BELL. THOS. STEELE, Jr. JESSIE HAMILTON.
Chairman.

Those who were Communicants in September, 1858.

IN AVONBANK.

*James Muir
*Mrs. Muir
*Adam Oliver
Mrs. A. Oliver
Mrs. Wm McVittie
*Mrs. Wm. Elliot, sen.
Frederick Parker
Mrs. F. Parker
*Thomas Brooks
*Mrs. T. Brooks
Mrs. Wm. Rodger
*Mrs. Reid
*Wm. Taylor
*Mrs. Wm. Taylor
*Mrs. Jos. Butter
David Oliver
Mrs. D. Oliver
Joseph Voy
Mrs. Voy
John Muir
Mrs. J. Muir
Miss Oliver
John Hotson
*Mrs. Hotson
*Mrs. Alexander Muir
*Mrs. Graham
*James Harkness
*Mrs. J. Harkness
*Andrew McFadyen
Mrs. McFadyen
John Roxburgh
Mrs. Roxburgh
*Neil Gillies
*Thomas Marshall
Wm. Elliot
*Janet Rodgers
*Mrs. Andrew Byres
*Walter Scott
*Mrs. W. Scott
*Andrew Hackett
*Mrs. A. Hackett
*George Clark
*Mrs. G. Clark
*John Brown
*Mrs. J. Brown
*Mrs. Love.—40

MOTHERWELL.

*James Robertson
*Mrs. J. Robertson
*Mrs. Agnes Hay
*Mrs. John Waddell
*James Nairn
*Mrs J. Nairn
Charles Baird
Mrs. C. Baird
Wm. Kirkpatrick
Mrs. Wm. Kirkpatrick
John Bain
Mrs J. Bain
*James Brown, sen.
*Mrs. Brown
*John Watson
Mrs. J. Watson
Robert Bain
Mrs. R Bain
*James Roger
*Mrs. James Roger
*James Watson
*Mrs. J. Watson
*Robert Roger, jun.
*Mrs. R. Roger
Wm. Laing
Mrs. Laing
Mrs. Alexander Young
Walter Noble
*John Caven
Mrs. J. Caven
*John McIntyre, sen.
*Mrs. McIntyre.—32

All marked by an asterisk are dead at this date, 1898.

Names of Communicants in Avonbank, July 1898.

ELDERS.

David Oliver
Robert Bell
John Oliver
Neil Stevenson
Joseph Mountain
Alma Grant

COMMUNICANTS.

Mrs. David Oliver
David Oliver, jun.
Agnes Oliver
Isabella Oliver
Mrs. Wm. Tier
Helen Tier
Jennie Tier
Minnie Tier
Mrs. John Waddell
Mrs. Wm. Rodger, sen.
Mrs. Wm. Rodger, jun.
Wm. Rodger
James Rodger
John Rodger
Mrs. Fred Parker
Robert Anderson
Mrs. R. Anderson
Alex. Watson
Mrs. A. Watson
Mrs. D. McIntosh
Harriet McIntosh
Annie McIntosh
John McIntosh
Alex. McIntosh
Mrs. Jas. Gillies
Mary Gillies
Helen Anderson
John McMillan
Robert McMillan
Mrs. R. McMillan
Jane McMillan
John C. Bell
Joseph Copeland
Mrs. Copeland
John Hotson
Mrs. Taylor
Maggie Taylor
Grace Oliver
Mrs. Henry Cole
James Elliott
Mrs. Elliot
Eliza Elliott
James McVittie
Mrs. McVittie
Mrs. Hutchison
James Beattie
Mrs. Beattie
Mrs. David Muir
John B. Muir
Mrs. J. Muir
Wm. Armstrong
Mrs. Armstrong
John Roxburgh
Mrs. J. Roxburgh
Wm. Roxburgh
Mrs. W. Roxburgh
Adam Oliver
Mrs. A. Oliver
Robert Oliver
Adam N. Oliver
Alice Oliver
Miss A. Steele
Mrs. Wm. Mountain
John Mountain
Alex. Thompson
Mrs. A. Thompson
John Graham
Mrs. Graham
Thomas Steele, sen.
Mrs. Steele

COMMUNICANTS IN AVONBANK—*Continued.*

Mrs. J. Hotson
Mrs. John Muir
Barbara Muir
Mrs. Crawford
Alex. Mills
David Mills
Duncan Graham
Mrs. D. Graham
Mary Graham
John Bell
Mrs. Bell
Mrs. Robert Bell
Adam Bell
Jessie Bell
Agnes Bell
Wm. James Proudlove
Wm. Muir
Mrs. W. Muir
John Graham
Aurelius Moses
Mrs. Moses
Mrs. Alma Grant
Charles Taylor
Thomas Steele, jun.
Mrs. John Thompson
Robert Thompson
Mrs. R. Thompson
Grace Hotson
Alex. Hotson
Mrs. Hotson
Mrs. Robert Good
James Good
Jeannie Good
Wm. Brooks
Mrs. Brooks
Mrs. Jas. Dunlop
Mrs. Neil Stevenson
Mrs. John Oliver
Hugh Ferguson
Mrs. Ferguson
Albert Ferguson
Jessie Ferguson
Thomas Ferguson
Mrs. T. Ferguson
John Ollman
Mrs. Ollman

Names of the Communicants in Motherwell Congregation, July, 1898.

ELDERS.

Charles Baird
John Thompson
John Bain
William Sterritt
John Steven
Hugh Russell
John Laing
George Young
George Urquhart
Robert Jas. Brown

COMMUNICANTS.

James Brown
Wm. Brown
Mrs. Wm. Brown
Adeline Brown
Mrs. Robert Brown
Richard Watson, jun.
John McIntyre
Mrs. McIntyre
George Urquhart, jun.
Mrs. G. Urquhart
Robert Urquhart
Helen Urquhart

COMMUNICANTS IN MOTHERWELL—*Continued.*

Mrs. R. Watson
John Good
Mrs. Good
Elizabeth Good
Maggie Hamilton
Jessie Hamilton
John Pettipiece
Mrs. J. Pettipiece
Wm. Pettipiece
Mrs. John Bain
Christina Bain
Neil Bain
Bessie Bain
Mrs. H. Bothwell
Mrs. Andrew Brown
Ella Brown
Mrs. Archibald Nairn
James Nairn
Sarah Nairn
Maggie Nairn
Mrs. Charles Baird
Janet Baird
Charles Baird, jun.
Maggie Baird
Mrs. John Thompson
George Thompson
John Butter
Mrs. Butter
Susan Butter
Mrs. John Caven
Joseph McIntyre
Mrs. J. McIntyre
Aggie McIntyre
Mrs. Wm. Sterritt
John Sterritt
Jenny Sterritt
Mary G. Sterritt
Annie Sterritt
Wm. Parker, sen.
Mrs. Parker
Wm. Parker, jun.
John S. Murray
Mrs. S. Murray
Annie Urquhart
Jane M. P. Urquhart
Minineta Urquhart
Mrs. John Baird
James Smith
Agnes Smith
Mary Smith
Wm. Morrison
Mrs. James Roger
Mrs. George Roger
George Roger
John Roger
Mrs. J. Roger
Robert Barr
Mrs. R. Barr
James Barr
Mrs. J. Barr
Mrs. John Stevenson
Mrs. Geo. Young
Mrs. John Laing
Wm. John Laing
Jenny Laing
Mrs. Robt. Ward
Robert McIntosh
Mrs. R. McIntosh
Maggie McIntosh
James Russell
Mrs. Russell
Mrs. Alex. Young
Mrs. H. Russell
Jessie Mitchell
Mrs. Richard Wiles
Joseph Parker
Mrs. Parker
Mrs. Wm. Macullough
Mrs. Macullough
Elizabeth Macullough
Robert Macullough
Carie Macullough
John Macullough
Mrs. J. Macullough
John Grinney
Mrs. J Grinney

COMMUNICANTS IN MOTHERWELL—*Continued.*

Mrs. Geo. Roger
Agnes Roger
Lizzie Roger
Sarah Anderson
Richard Watson, sen.
Jeannie Watson
Jessie Watson
Andrew Watson
Mrs. A. Watson
Robert Roger
Mrs. R. Roger
Mrs. John Porteous
Maude Porteous
Dr. Armstrong
Mrs. Armstrong
Thomas Macullough
Mrs. J. Morrow
John Neathercotte
Mrs. J. Neathercotte
Mrs. John Stephen
Maggie Stephen
John Steven, jun.
Mrs. J. Steven
Alexander Cameron
Jennie Cameron
Mary Cameron
Mrs. Arch. Hyde
Hume Barr
Mrs. H. Barr
Mrs. John Barr
Albert Hogg
John Murray
Mrs. John Murray

COMPARATIVE STATEMENT OF MOTHERWELL AND AVONBANK CONGREGATIONS.

In 1858 there were in Avonbank 46 members, of whom 28 are dead.

In 1858 there were in Motherwell 32 members, of whom 17 are dead.

Between the years 1858 and 1897 there have been added to the membership at Avonbank 304, of whom 60 are dead, and at Motherwell 390, of whom 93 are dead.

Thirty-four years ago the sum of $34 was raised by both congregations for the schemes of the church. In 1897 the sum of $493 was raised for the same purpose.

During these thirty-four years the sum of $64,600 has been raised by both congregations for church purposes.

The only surviving members of the Downie congregation as organized in 1848 are:—Mrs. McVittie, Mrs. Rodger, Mrs Watson, Walter Murray, Mrs. Wm. Murray.